OF THE OFFICE OF SERVAVNTES, A BOKE MADE IN LATINE BY ONE GYLBERTUS COGNATUS AND NEWELY ENGLYSHED.

1534


BIBLIOTHECA BODLEIANA

TO HIS RIGHT VVOVRSHIPFVL MAISTER SIR HENRY KNYVET KNIGHT, oone of the ientilmen of the Kinges maiesties priuie Chambre.



ACCORDING sir, as ye bad me haue I inglishid this litle booke, of the office of seruauntes, but nat accordynge as I wolde it were, bothe to content tender eares, and also for mine owne sattisfaction. Trusting your goodnes wyl with as free a minde receiue it, as I also went abowt it. albeit in many places I found the same as a glasse to see myne owne fautes in, (as I can nat tell, and am glad to belieue you ment it so)

but thereby I fynde my conſcience
doble diſcharged, in confeſſing the
one, and fulfillynge the other.
And I pray God geue your
maiſterſhip longe ſoo to
ſerue, as in a leſſe de-
gree we your
ſer-
uauntes owght, and
woulde doo.

Your humble ſeruaunt Tho-
mas Chaloner.



FOR AS MOCHE AS MOST MEN SVP-
pose it to skille li-
tle, what waitinge
men they take to
seruice, or in what
wyse they haue them, where as in
my iudgemente, not the smalleste
part of a mans good, or euyll hap,
dependith on the seruant, I haue
thoughte good to set fourthe this
shorte treatise apon the same ma-
tier, whiche shall nat (as I truste)
be vnfrutefull, bothe to the mai-
sters, and them that serue also. And
fyrst will I treate what choise is to
be had in seruauntes. Then howe
their tatches, and condicios shuld
be tried, Thirdly of the office, and
duety of seruantes towardes their
maisters, and of theirs likewise to-
wardes their men. For as tow-

thynge the firste, seinge we chose owt a freinde, we chose owt a wife, nat vnskylfull howe pestilente a thynge a faygned freind, or an euyll manerde wife is, soo muste a seruaunt also be chosen, who if he chaunce good, auaileth greatly: if otherwise, is no meane hyndrance. For why, we reade of hole howses and families, that haue decayed, and ben subuerted through vntrusty seruauntes. Then muste this saide choise be hadde, aswel on the one partie, as thother, in as moche as all men agree nat with other so narowly, but that it commeth ofte to passe, what thynges alone by them selfes ar well sittinge, yet the same put together may be vnfitly. So because there is great diuersitie of wittes amonges vs, you shal finde two men perhappes of lyke

good-

goodnes, and perfection, wherof neither maye away with other as towchinge howsholde felesship.
Further we must make our choise nat onely thzoughe our eyes, but our eares also, foz our eyes cõceiue a certaine gesse apon the fygure, and shape of the bodye, called by Grekes the phisenomy. sins Nature hath endewid mennes bodies with certaine markes, and tokens, wherby (nothing well) ye may the sooner wite of a persones inwarde dispositions, as in some mans loke and aspect, there aperith a maner ferocite, oz rudenes, with disceite sittinge in his bzowes, and wzath in al his countenance: and though the Gospel warneth vs to deme no mã by his loke, yet is nat the gesse we conceiue apon the notes of a mans body by theis wourdes foz-

bidden, for it speakith only of owt ward thynges: As if we iudge holynes in a man apon his poore and simple arraye, humilnes, for holdinge downe his heade, or hard liuinge, because he loked leane. But yet apon the bodily marckes, whiche either birth gaue, or haunte of vices hath induced, a wyse coniecturer may gather many thinges. Theise be naturall notes, or tokens, as when the eyes are ouerbigge, or to inwardly hollowe, the mouthe straicte, the eybzies either slopewise as a foxe hath, or els ioyning toguither, the voice great, or small. Besides theise maye ye also finde in a mans face bothe likelyhodes of accustomed dzunkinnes, or an yzefull mode in him: but of this kinde of coniecturinge albe it the great Aristotle disdaigned nat

to

to make a booke, yet oughte we geue therto, neither none, ne to moche credite, & as the choise therin requireth quicke auisement, soo ought nat the same be ouermoche curious, lest els perhaps the bargaine sholde neuer knytt betwixte them. But thzough our eares conceiue we a moze assured iudgemēt. Foz as by our eyes we lerne bothe of thage, and helthines of the persone, oz what euer tokens els that Nature hath apparently expzessed in his fozehed, and eyes: as of vnshamefastnes, fiersnes, amasednes, with suche like: So by our eares vnderstande we of his countrye, kinnesfolkes, bzinging vppe, life afoze ledde: toguither with the trustines of his seruice in case ere then he hath serued any body: yea of the selfe communication had with him may

may ye conceiue no ſmalle intelly-
gence of his condicions, for there-
by is a mans figure moſt perfectly
inſeene, accordinge to Socrates
ſentence. Who vnto a yonge man
ſent by his father to be ſeen and a-
uewed of him, ſpeake (q he) ſome-
what, wherby I may ſee the. Nei-
ther is it vnwittye that is tolde by
Diogenes, who at a marte ſitting
to be ſold for a ſlaue, when the bro
ker bad him ſtand vp to ſhew hym
ſelfe: what neadeth that (q Dio-
genes) for ar nat fiſhes ſolde allo
lieng: meanynge by this that as
fiſhes ar dom, nomore is a man ke
ping his tounge, knowne thouro-
ly, whether he ſtand, or ſit downe.
It is an euil ſigne when a ſeruaūt
reaporteth lewdely by thoſe whom
before he dwelled with, or if his
talke be vaine, lieng lowde with-
out

out any chaunge of hewe. In this case surely nat onely the goodnes of his nature must be cõsidzed, but also howe thinges may be applta= ble. for if they agree nat in effecte, they ne can long hang toguither. And so, whose nature is somedele yzous, he shuld chose him seruan= tes of a mylder moode: who so is godly disposed, let him take none but such as ar giuẽ to godlines, or easely may be induced to the same. Then let a courtier pike him out a man of courtlike fashons. And so must a merchaunt gette hym those that ar both gaining, and crafty. As touchynge this pourpose, the countreye where they were bozne, impozteth nat a litle. for seldome shal ye se a man of Sueuia oz Si= lesia serue a Pzouinsale, oz Hollan der; seldomer a Hispanierde cou=

pled

pled with an Almaigne, and yet shal one hispanierd serue an other liuing with skarce and sobre fode, euen pointe deuise, that and if the common repoꝛt is beleuable, some of them get into seruice, to thende that with their clene conueyaunce, and lyght fingring, they may furnisshe out their masters also: the Italians ar moꝛe framed to al mens vsages, yet skant can they susteign any foꝛaine maisters: but aboue al others the Frenchemen are moste seruisable.

¶ THVS hitherto hauing treated of the choise in seruauntes, resteth what pꝛoof belongeth to the same: And as vnto them that entre religion, is giuen one yere of pꝛobation, so thinke I it behouing foꝛ mé to hire their seruauntes also vnder condition, that if after oone mo-

neths

neths assay thone likith nat thother, they may thē breake of, which is indifferent to both parties: and then afterwardes for so longe, & so moche may the bargaine betwene them be moze firmely renewed. Let no man sticke moch at his seruantes bluntnes in the begynning, in case he fynde him apt to be taught, and pliant. Concerning which, the firste assay (as sayth the olde pzouerbe is) if he make a fyze handesomely: Foz of lesse wood wel couched shall a greater fyze arise, then of a bigger heape disozdzely frussched downe. Foz as with to moch pestringe the flame is choked, soo the same thzough due espace left betwen is quickely kendled thzough the aires helpe. Mozeouer in other lyke seruyces it is a good token when a seruaunte of hym selfe foz-

seeth

ſeeth many thynges, when beinge owght warned, he thynketh theron, and of his owne reaſon dothe gather, what is further therevnto belonging. But of his talke (as I afore ſaide) is the ſureſt coniecture taken, howe he is enclined. He ſemeth well to be of an honeſte courage, who beinge admonyſhed of his fault, doth bluſhe therat, and liketh naught him ſelfe therin: and then againe reioyſeth, heryng his duety well done to be commended of his maiſter, or if he be gladde of his maiſters preſence, louing, whō he knoweth for his maiſters well wyllers, and hatynge, whome he knoweth do mynde, or ſpeake the contrarye. Suppoſe nat that ſeruaunt to be truſtye, who either is abandoned to thine ennemies, or (that worſe is) to thy faigned frendes.

des. Some mē for the nonis leaue abrode money (as who saith) rechlesly, for proke if their seruauntes be lunefingred, whiche if it be well done, I repute me: for that in my mynde, maketh nat soo moche to serche owte, as to teache theyr seruantes theft, namely moued with suche a stale, whiche oftentimes entiseth the vprightest.thē of their blabbynge in this wise maye ye be instructed, in telling them some trifull apon erneste charge nat to disclose the same, and then do subborne some one, who maye baite them to vtter it, that in case they blabbe it fourth, it skilleth you litle, and if they be hushte, ye maye well in a greatter matter truste them. Plutarche reherseth a prorre couut by a certaine senatour, who when his wyfe styll enquired of hym what

was

was done in the ſenate howſe (as the repoꝛt went howe ſome waigh-ty matiers were there as then de-bated) ſeing ſhe neuer left boking, I ſhall tell the (qꝯ he) in cace thou canſte holde thy peace. Tuſhe, a ſtone ſhall ſooner vtter it. There was an Egle (qꝯ he) ſeen flie ouer the Citie, beinge gyꝛte with a two-hande ſwoꝛde, and therfoꝛe take the Senatours aduyſe, what is ment by this wonder: foꝛ it ſhuld ſeme to pꝛetend ſome gret myſhap vnto our citie. Now what became hereof: Foꝛſouth, ere euer the huſ-bande could attein vnto the mer-cate ſtede, he founde all the com-mens there redy aſſembled deuy-ſyng of this foꝛeſaid wonder, and there vnto the hole Senate, that meruayled moch at the peoples ſo ſodaine aſſemble, dyd this Sena-

tour

tour reherse this tale apon his wi-
fes goodly silence.

¶ AND hitherto hauinge treated what prooke men shold make apon their seruauntes, I shall thurdely speake of bothe their offyces and dueties interchaungeably. Wher-
of the chiefe pointe is, that either haue a well willing mynde towar-
des thother. Thone to deserue, tho
ther to rewarde. For the good wil
is that, that supplieth a gret deale
in soch offices. Then that from the
begynninge eyther so maye beare
with other, tyll at laste apon fur-
ther acquaintance in manners, a
faster frendshyp may knit betwixe
thē: for amonges many, soch frēd-
shyp is dilioigned, before thone
can knowe thother thouroly. And
then againe, many at the furste ar
mysliked, who, better assaied, may

 coll-

content you well ynoughe. Therfore on thone part, auaileth the maſters tentilnes, and (as who ſaith) winking at ſmal faultes. On thother the ſeruauntes willingnes to fulfill all his maiſters heſtes. In many, ſome light tatches do reign, but ſoch as with as many vertues ar recompenſed again. As if a mā be haſtye, but yet ſoone cawlmed, but at neade a faithfull freinde.

So fareth it by a ſeruaunt, peraduenture hault mynded. Who natheles by a ſoft meanis may be reformed, the ſame being both truſty, and at all aſſayes right profytable. And ſome there be again dul witted, yet if ye enioigne thē ought they wyll geue good eare, with no leſſe dilygence to the ſame. It behoueth a maſter to interteigne his ſeruantes betwene both: that neither

ther his sternes maye withdrawe their good hertes, nor yet his to moch softnes moue them to wantonnes. Nomore shulde their couraige with to moche chiding or reuilinge be sharpened: but rather with good intreaty be made bounden vnto him, soo that nexte vnto his wief, and children, shulde the seruauntes in his howse be cherysshed. he oweth them their fode and clothing, nat ouer daintie, but rather as neade requireth, and they again owe vnto their master, good and true seruice. Wherapon they at called inegnial, a chargetakers, because they perteign to howshold and ought to tend well their maysters busines. For and if that prouerbe is wourthly blamed, As many slaues so many ennemies. (Natheles euen amonges soche slaues,

there haue some ben, who in theyr lordes defence haue litle estemed their owne liefes). Howe moch the more then maye we conceiue soche truste apon our seruauntes? And yet all slaues were nat soche as in Comedies they ar set fourthe.

Therence in his comedie named, Adelphos, setteth fourth an example of one only slaue to be wel conditioned: and that was poore Geta, slaue also vnto a poore wydowe. In an other of his comedies entyled Hecyra, he faigneth Parmeno slaue vnto Pamphilus to be somdeale geuen to vices, and a verye drawlatche, both inquisitiue, and a blabber fourthe of thinges tolde vnto him. Whiche two faultes are of lyke kynde, and yet soch as most men haue an espece of. Therfore vnles they many wayes be approued,

ted, I reke it no wisedome in trustinge eany seruauntes with secretes, where as the greater nede constreignith nat. no moze then chyldern, oz wiefes, in as moch as nothyng is moze harde, then counseil kepinge, and though a seruaunte be trusty, yet is a mās mind changable, yea and by pziuey whisterers may he sone be cozrupted. Foz such a kinde of men is there, the moste malicious and repzouable that cā be deuised, whose chief delighte is to sowe discozde atwixe the seruantes, and their maisters, who where in deade they ne can well gouerne their owne meigny, yet take they apon them the rule of others. Forgetting this verse of Homere, nat without cause so moche pzaysed.

Men, that haue praignant policies knowne
In others needis, but naught in their owne.

The ciuile lawe graunteth action againſte them that corrupte a mans ſlaue, or bondeman, and I thinke the ſelfe ſame caſe may ſtād in a ſeruaunte alſo corrupted, for what ſo euer he doth amis in, they ar to wite that entiſed him therunto. It is an honeſt mans parte to exhorte others ſeruauntes to their dueties doing, and when ſtrife falleth betwene them and their mayſters, to ſet them (as moche as in him lieth) at agrement, But thoſe wyked tounges that go aboute to diſſeuer ſeruauntes from their hyers, ar wourthy being hanged vp in the chimney rooke to be parched dry with ſmoke. Moreouer as it cometh of tentilnes to remit lighte faultes, ſoo if you finde your ſeruauntes gyltie of eany greater offences, as of theft, adultery, malicious

cious slaundze, oz accusement reysed apon eany person, then would I aduise you withoute longe chyding straight to dismisse him. And because seruantes thzoughe continuall abode, and pzactise in howse with their maisters, muste neades haue some intellygence of his affayzes, This gifte therfoze would I chiefely wisshe in them, neyther to harken moche what is doone abzode, noz yet to spzead fourth thinges doone at home. Whiche were better vntolde, namely soche as at meales were perhappes spoken vndze the frankeste fashon. Foz nothinge can be mozeknauysshe then soche, as (accozdinge to Geta his guise in Therence) when so theyz master hauing shut the doze to him is in secrete communication with some freinde of his, then holdyng

their breathe, laye eare vnto locke hole, or note well if eany wourde, perhaps in drynke eskaped hym, whiche strayght they reaporte to them by whom the same was spo=ken, so tellinge that for ernest, whi=che myght be ment but in iest, yea and that with some addicions of theyr owne makinge. Wourthely is that slaue cõmended, who when his mayster at supper, thrroughe drunkinnes, hadde vttred certaine wourdes of treason against them=perour Augustus Cesar, the nexte morning aduised hym therof, and that ere reaport of the saine might thrroughe his accusers come to Ce=sars eares, he shulde goo and axe his pardone at hym. Wherapon Cesar nat alonely forgaue the mai ster, but also moued hym to enfran=

chise

chise his so faythefull a slaue, ge-
uing to the same of his owne reue-
nues a certayne stipend to liue on.
A seruaunte that bryngeth many
newis into his masters house, may
we well suppose will cary owte as
many. Some men make but smal
counte of surfeites or dronkynnes
in their seruauntes, as thoughe
the same were a fault more wour-
thye of lawghter, then displeasure.
Whiche in deade, myght partely be
borne with, ne were nat the same a
trayner of soo huge a heape of vy-
ces folowynge. When therby ser-
uauntes become lyther, vnstanche
of tounge, brawlers, fyghters,
yea and commenly fulfylled with
diseases, so likewyse is horehaunt
by som men litle passed of. But yet
thereby seruauntes get the frenche
euil,

euyl, and deale the same amonges
their masters chyldern and hole fa=
milie, infectinge oftetymes bothe
maister, and maistres, maye the
same then be counted a light fault
in them: Naye verely. And albeit
to be amourus, as ferfourth as the
law againsaith nat, may somwhat
be permitted in younge folkes. yet
certes soche lounge causeth moch
inconuenience: when thereby ser=
uantes after vndue meanes make
shifte to furnishe their crauynge
lemans with gay giftes, and them
selfes also with gay appareil. But
of all others, those are the shame=
fullest that defyle the selfe howse
they dwel in with their lechery, &
vncleaner then the burdes ar, doo
beray theyr owne nestes. Speadi=
nes in a seruaunte is moche com=
mended by the wise Salomon.

Hast

Haſt thou ſeen (ſaith he) a mã that ſpedely diſpatcheth his buſines? he ſhal waite before princis, and ſhal nat lowte to meane men. Then blameth he as moche eany ſlouthefull dolt, that foldinge his armes toguither, ydleth fourth the tyme, or beinge ſente on an errante fyndeth many barres in the ſame with colpropheting, as, a liõ is in the way, a beare haunteth ſuch a wood, It is lyke to be fowle wether. ſo is he nat ſent fourthe, but rather thruſte owte by the ſhoulders. Then ſhal he houer by the waye apon euery lyght occaſion, ſtaieng hym ſelf euen for the nonis, leſt if he returne the ſhortlier, he maye ſtraighte be put to a newe taſke. But yet the others ſpeadines auayleth nat ſoo moch, vnles an auiſed conſidrance be ioigned therto: els, were it better

ter to do no whit, then to frame a thynge vntowardly, but a certaine ware deliuernes in al thinges chif ly becõmeth eany seruyng man. for to moch rest, is a brodgate vnto vi ces, namely in young men, who for their small practise wote litle howe to gouerne them selfes accordynge to lerned mens repose in studieng. Then, as it is a kynde parte in a master, nat to burthen his seruãtes ouermoche, so oughte he also take kepe, that hauing somwhat aye in hande, they do spende their time in some fruict, yea rather shuld he put them to vnneadfull wozkes, then that slowthes rust myght byte apõ them. For as themperour Helioga balus was wont to set his men to taske in this wise, cõmanding one within soch espace to catche him so many. M. flies, an other so many.

M.

M. spiders, & so forth, to thend that beynge pestred with this busynes, they ne myght do accordinge to o-thers seruantes vsages, who take apon them to haue an oyer in their maisters publike offices, oftetimes vndre that pretence, selling winde vnto suters. albeit this was but a fonde deuise of Heliogabalus, yet may ỹ same be aplied to our exẽple. Pamphilus (as Therẽce in Hecyra expresseth) sendith away his slaue Parmeno to the hauen side, apon a faigned messaige, lest being (as in deade he was) bothe inquisitiue, & a blabbe also, he might haue an in-cling in matiers of priuitie mete to be concelid. I haue knowne also som mẽ cause their seruantes write some thing of smal purpose, suppo-sing it better for thẽ to do a thig nei-ther here, ne there, thẽ that through

idlenes

idlenes they ſhuld intend to woꝛſe occupations. Lowlynes is a fayꝛe thinge in a ſeruaunt, foꝛ ye ſhall ſee ſome choplogikes, who ſkante wyl foꝛbeare their owne maiſters. Themperour Hadꝛianus is moch commended foꝛ that he warned a ſlaue of his goinge amides two ſenatours, to remembꝛe his owne degree and condition. But nowe a dayes a ſeruaunt, if his maiſter be but of a meane eſtate, wyll little eſteme him, nat ſo moche regarding how great wages, as of how great a man he receiueth the ſame. That although this mean maiſter do no wourſe feade, and clothe him, yea and better tendeth his bꝛyngynge vp, then doth that great loꝛde. yet vnder his wynge liftes he vp his hoꝛnes, vnder thother ſeemith he no thinge well apaied with him ſelfe.

So

So a seruantes pride reboundeth oftetimes to his maisters reproch.

Moreouer somme there be that grudge to do ought, because they haue of their owne to lyue with, or for their worshipful stockes sake. But what maketh that to their masters, who bestowe no lesse coste apon them, then if they were taken vp by the highe waye. Let no man therfore counte so moche apon his degree at home, as of that rowme in seruice, whiche willingely he betaketh him self vnto. It is an euil custome vsed amonges many nations, inespeciall amonges Englishemen, to keape abowte them for a shew only, a superfluous nõbre of waytynge men, thinkynge them selfes therby the more worshipfull, the greater traine that followeth them. But (lorde) what a

bande

bande shal that be of tryfling truantes, both doltishe, drunkin, and ekepiking. And therfore may Virgilles verse well be verefyed,

VVhat shal the maisters do at last?
when seruantes bribe, and steale so fast?

For who so hath many seruantes, must neades haue some vnthrifty, then one onely is inough to marre the hole flocke. To this I harde it ones saide by a freind of myne merely cõceited, He that hath but one man, hath some man, he that hath two, hath haulf a one: but he that hath thre, hath neuer a oone. For then if oughte be mysdone, thone wyl twyte the fault in the other. If ought be nat done, eche wyll saye he thought his fellowe had goone about it. Julianus themperour is moche commended, for that he after the empresse his wiefes deceas,

clere-

clerely dispatched his howse of all soche as were to be spared, whiche beinge but an vnneadefull encombraunce, yet for her womanishe fantesies sake, by her liefe dayes he mainteygned. And therefore as a wise man bieth howsehold stuf, rather to serue him selfe, then to fead others eyes, so a great deale sooner ought vnnecessary meigny be put away, who ar nothing els but consumers of vitailes, as Homer calleth them. Princis courtes ar moche pestred with this euyll, but nat therewith onely, sithens Ambicion maye hardly there be barred forth. Here I remembre a certayne mad tale, fondely brought fourthe, but yet that serueth to this pourpose. A certaine good bludd had encroched him selfe into the meigny of a bushope in Poleland, althoughe

his name were neuer entred in the checkroll. whiche parte nat withstandinge, no man yet controlled him, that nacion beinge liberall ynoughe to depart with meate and drynke. But whē tyme came for al the seruauntes to be payed theyr wages, he also thrust in amonges them, wherat when the reste repyned, aduertising the bushop howe the same was none of his retinew, The bushoppe called him fourth, and all to ratinge him, axed howe he durste be so bolde to demaunde wages, beinge neuer admitted of howsholde: I haue doone you syr (qꝺ he) nowe a fewe monthes past, soch seruice as other your men do. Howe so (qꝺ the bushop:) mary eaten your meate, and drunke your dryncke, with which aunswere the bushop beinge sturred to laughter

sayd

sayde he had good skylle, and soo commaunded hym to be waged.
Nat seldome the waywarde dispo-sition of a maister is in cause that fewe canne abyde in howse with him. That and if soche are wour-thely noted, as vse their slaues or vondemen (cost they neuer so litle) no better then bearinge beastes, si-thens they ar men as we be, howe moch thē moze deserue they blame, that vse their seruauntes after like rate, being freemen, and but apon a condicion onely appzentised vn-to vs: Adde herevnto, that amon-ges chzisten mē there ought a grea-ter respecte of humanitie be had in all intentes. Foz we all be seruan-tes vnder one maister, and as tou-chinge those thynges wherein ve-raye felicitie chiefely consisteth, the lowest ar on euin bourde with the

highest. Let a maister therefore cō-
sidre with him selfe, thus: What e-
uer good tourne I do him, I do it
as for my brother, he being a mem-
bre of the selfe same body I am of,
and therby shal I merite of Christ
him selfe. Thus then ought a ser-
uant to repute againe: What euer
seruice I do vnto him, the same do
I vnto Christe, who byddeth vs
with all our good hertes to obeye
our maisters, and wyll therefore
him selfe reward vs, be they ne-
uer so vnentill. But nowe some
seme to make it tough, in that they
shuld become seruantes to others,
settinge fourth what hiegh seruice
they do, and thereby thyncke them
seluis moch beholden vnto, in that
they daigne to be obeysant, as who
saith they bare in many poynctes
with their maysters. But then a-
gaine

gaine they considze nat, howe this ministration is egally delt betwen them. Foz as to smaller pourposes the seruaunte endeuozith hym selfe towardes his maister, soo he againe in greter matters doth his parte no lesse, findinge him bothe howseroime, fode, and clothing, kepinge him from vnthzifty company, bzinginge him vppe as well in sundzy craftes, as also in lernyng, and good manners, yea and with an easy bytte refraignynge his pliant courage, and slydinge youthe, which els suffred to ronne at large wolde stomble apon all vnhappynes. That admitte it were so wzetched a thyng to lyue in awe, ar nat lozdes and pzincis sonnes then also wzetched? But howe goodly a thynge is it (I pzaye you) foz a seruaunte to lyue vnder greate, wise,

and lerned men, when therby (and that without coste, or trauaile) he attaineth knowleage in many thinges, and also endeweth hym selfe both with wisedome, sobrenes, curtesy, and manerly fashons. That and if eany mischappe chaunce vnto the seruaunt, as by slaunder or violence done apon hym, who but the master is ready to suppoꝛt him, if he fall in eany greuous malady, what thought (trow ye) wyll a louinge maister conceiue foꝛ his recouerey? And yet is this in hym reputed as no seruice, where as thother foꝛ caryenge in a dysshe vnto the table, or geuynge a pissepot, fareth as he serued all the woꝛlde. Then nat seeldome a maister is dri uē to beare with his mans condicions, moꝛe than he wyll daigne to suffre in his againe, and that com-

meth

meth of a moze cõsidzance in thone then thother. Adde hereto, that to be daunted vnder a sterne, oz wayward maisters rule, auaileth ofte to tame a wylde harebzaine, in teachinge hym moze attemperatenes. This the common sozt of seruauntes neuer calleth to remembzance, Onely bearynge in mynde: Thus longe haue I serued, and foz thus small wages yearely. Nay thenne should they further recken: Thus longe, haue I been mewed from euyl hauntes, hitherto, haue I ben well entreated, with howserome, meate, and dzyncke, this whyle, haue I conuersed with honest company, I haue seen mens customes abzode, I haue gotten me reputation amonges good men, I haue shifted of my rude, and gosshe manners. Theise causes moue the

richeſt oftetymes, to putte fourthe their beſte beloued chuldern in to ſtraunge countreys, to thend they myghte be broken, yea and that of their owne expences. Many do co ueit after reſte, and libertie, where as nothynge aboue thone, may be more infectiue, ſpecially in younge folkes, and then thother ne maye ſo ſone be called freedome, as a cer taine licencioulnes, or leude liber= tie, the veray wellſpringe of al fo= ly, to ronne at randon hither, and thyther, through the wyde worlde perteygninge to no body. Whiche inconuenience now a dayes vndre title of religion is verye breme a= monges vs. The worlde is full of vagabondes, and neadye folkes, who neyther wyl labour, ne abide with eany man, ne yet be bounde in eany couenaunte, and what do

they

they then? Forsoth they begge almes, and entendinge to lyue in ydelnes vncontrolled, they become skolars: then what do they lernen tenne wourdes of latine, with as many of greeke, and hebrewe, by rote, but those disciplines for whiche the tounges were furst ordeigned, do they neuer apply them selfes vnto, as phisike, a study very mete for our bodely healthe, or els the lawe ciuile, whereby commen weales ar gouerned, nor yet the lawe canon, or theologie, whiche chiefly is our soules leache, (And yet I meane nat this by all in generall, but by a certayne onely, of whome (wolde god) the nombre were skarcer.) So that this is nat the lybertie of the spirite, (as they call it) ne yet of faythe or charitie, taughte in the Godspell, whiche free-

freely and for no gaine ment aban
donith it self apon others neades,
and stirreth all men to be the riper
towardes their owne offices. How
be it their pietie, and tendrenesse
ought nat to be reiected. who with
some socoure do relieue soche as ar
dryuen to wandre fourthe of their
cuntreis, or otherwise ar fallen in
to pouertie. and yet (in myne ad=
uise) shulde they do bettre, in indu
cynge soch yonge, and strong lub=
bers, to betake them to an occupa=
tion. so with som seruice and work
doinge, to erne their fynding. For
els wyll al men by their good wil=
les, cleaue vnto ydlenes, and bea=
lycheare skottefree. But (alas) to
what steade in a commen wealthe
may soch a frothe, or rablement of
raskals serue: in case they swarme
ouermoche abrode: Thus wyll I

stinte

ſtint here (wourſhipful Mecenas) further to dilate of thoffice of a ſeruaunt, addinge onely for a concluſion and knot of all toguither, the image or portraiture of a good ſeruaunt, accordinge as the frenche mẽ haue the ſame paincted in their howſes, and that in this wyſe.

Furſte ſhoulde he haue a ſkarlette bonet apon his heade, with a faire ſhurte on his backe, but in ſteade of a noſe, they make him a hogges ſnowte, with aſſe eares, and hertes feate, holdinge vp his right hande ſtretched fourth, and apon his left ſhoulder bering a cowleſtaffe with two paiſes of water, one before, an other behinde. Laſt then, holding in his lefte hande a ſhouell full of quicke coles, ſignifienge by theſe deuiſes, as towchinge the fayre cappe, and ſhurte, howe a ſeruant

ſhould

go netely appatellyd. by the hog=
ges snowte was mente, he scholde
nat be lykerous, or ouerdayntie
mowthed, but content with al mea
tes. the asse eares pretended, that
he also should haue pacient earis,
in suffrynge what euer his maister
should roughly say vnto him. So
lyke wyse his hande holden vppe
warned him of vprightnes, in hād
lynge his maisters goodes. The
hertes fete betokenid quykenes in
dispatchinge lightly what euer he
went abowt, and so by the two pat=
les, and the fyre was vnderstode
both deftenes, and good conuey=
aunce in bringinge many thinges
at ones to passe. This moche, at
this tyme, came to my mynde to
write of, as touchynge the choise
we sholde take in seruauntes, and
then what proof is to be made apō
them,

them, toguither with their offi-
ces set fourth accordyngly.
Albeit apon this ma-
tier there might a
greate deale
more be enlarged.

DIXI.

Londini in officina Thomæ Berthe. regij
impressoris typis impress.
Cum priuilegio ad imprimen-
dum solum.

ANNO. M. D. XLIII.